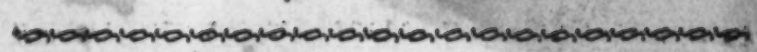


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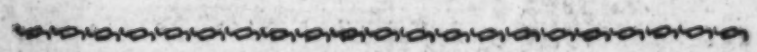
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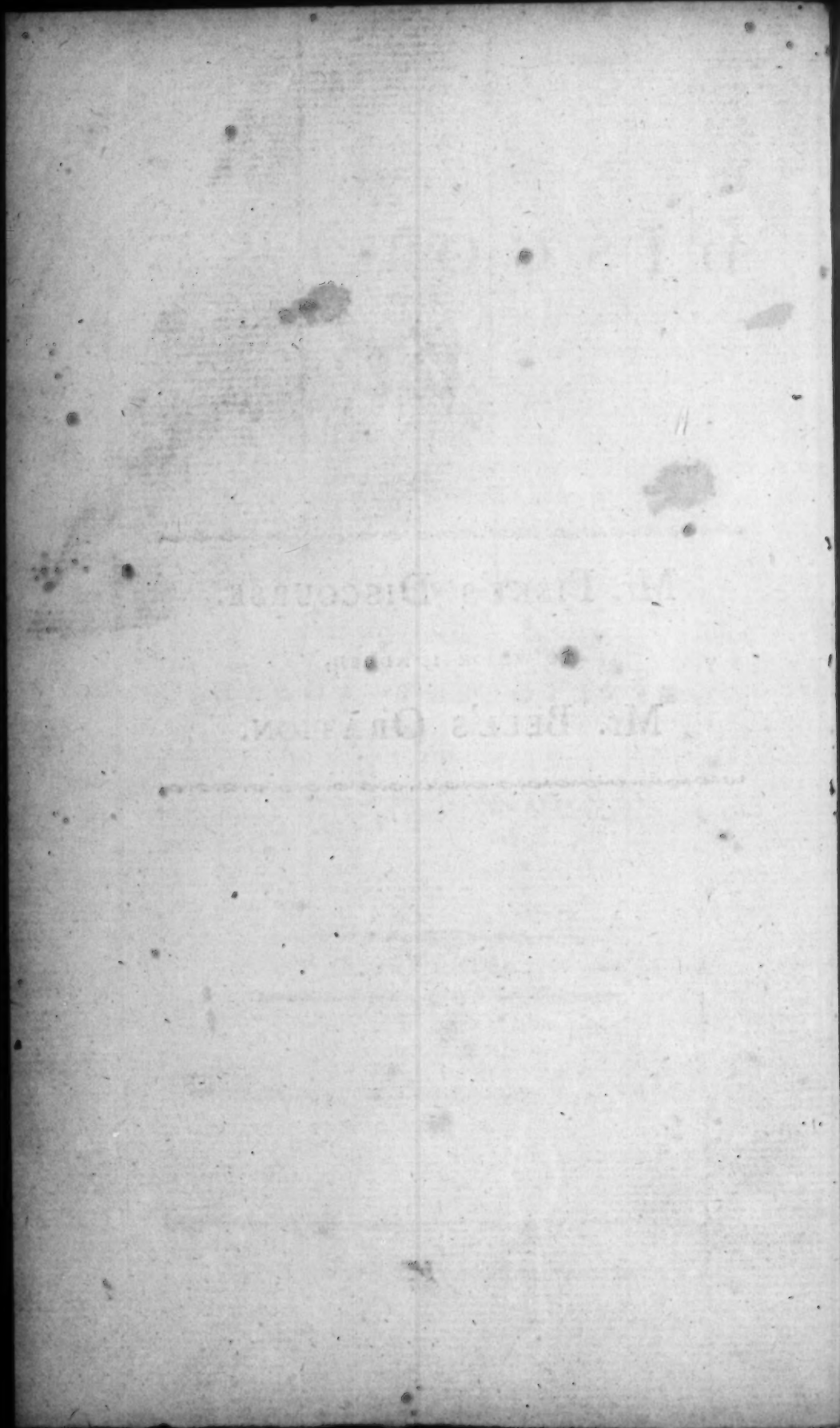


Mr. FISKE'S DISCOURSE.

TO WHICH IS ADDED,

Mr. BELL'S ORATION.





A
DISCOURSE,


DELIVERED AT AMHERST,

JUNE 25, 1798,

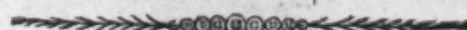
BEFORE THE

BENEVOLENT LODGE

OF FREE AND ACCEPTED MASONS.



BY THE REV. ABEL FISKE, OF WILTON.



Charity thinketh no evil—rejoiceth in the Truth.—St. PAUL.

PRINTED AT AMHERST—BY SAMUEL PRESTON.
1798.

Benevolent Lodge, June 25th, A. L. 5798.

VOTED, that Brother CHARLES H. ATHERTON, in the name of the Lodge, return their thanks to the Rev. ABEL FISKE for the Sermon, and to Brother SAMUEL BELL for the Oration, delivered this day, by desire of the Lodge, at their celebration of the Festival of St. JOHN the Baptist, and request of each of them a Copy of the same for the press.

Attest,

ISAAC DE LA MATHER, *Secretary.*





A DISCOURSE.



HAD I addressed the Brethren of the Benevolent Lodge, at the season of their consecration,* the probability is great, that I should have enjoyed their candour in its fullest exercise. For they were generally acquainted with the shortness of the time, I had to prepare a discourse for an occasion so novel and unexpected.

The like exercise of candour is now solicited. For I shall deliver the discourse verbatim, as then prepared.

Hence, it is necessary to remark, that some observations, which might assume some degree of pertinence in reference to the then existing circumstances, cannot be considered as pertinent in any other view. And other observations, which were true in reference to the then existing circumstances, cannot be considered so in any other point of light.

Having premised these things, which I wish impressed on the memory, I ask your attention to that

* August 10, 1797.

part of sacred scripture recorded in the prophecy of

ISAIAH, Chap. VIII. Ver. 12.

SAY YE NOT, A CONFEDERACY TO ALL THEM TO WHOM
THIS PEOPLE SHALL SAY, A CONFEDERACY.

IF we consult the history of human kind, on whom a beneficent Creator hath bestowed many marks of honor and distinction, we shall find, that it hath been no unusual thing for individuals, more or less, to form a social compact, or to enter into particular leagues ; but the motives, by which they have been prompted, have been different, or different have been the objects, which they have had in view.

Though the words, just read, do not disprove the propriety of social compacts, yet, they obviously admit the supposition, that there may be confederacies improper in their nature, or pernicious in their tendency. Every confederacy of this description should meet with marks of the most pointed disapprobation from every wise, judicious man.

Confederacies may be good, or bad. The term imports union, league, agreement, and nothing good, or bad can be predicated of it, simply considered.

That individuals have an unquestionable right to form a social compact, or to enter into a particular league, or agreement, is a truth, which has for its basis, the practical consent of mankind, without the exception of any age or nation.

As in the former periods, so in the present, we find numerous combinations of the social kind. There are agricultural, mechanical, medical, and clerical associa-

tions. And there are associations for the relief and comfort of the unfortunate and distressed, for the culture and improvement of the social affections, for the reformation of manners, for the promotion of the useful arts and sciences, for the propagation of the gospel, and others, too many to be enumerated. And all these associations are separate and distinct from, though not inconsistent with, the general compact or agreement, by which particular nations, empires, or republics are combined together in a civil, political view.

It will, however, doubtless be a conceded point, that mankind owe certain duties to Deity, and to society in general.

Peculiar and distinguished are the claims of Deity on our love, fear, and service, in consequence of the exhibition of his perfections in the gifts of nature providence and grace ; agreeably to the sentiments of a great prince, expressed in the following devout language,

SERVE THE LORD WITH GLADNESS ; COME BEFORE HIS PRESENCE WITH SINGING. KNOW YE THAT THE LORD HE IS GOD : IT IS HE THAT HATH MADE US, AND NOT WE OURSELVES : WE ARE HIS PEOPLE, AND THE SHEEP OF HIS PASTURE.

And since we receive numerous advantages from our connexion with society, in a civil, political view ; and since the reception of benefits imposes on us an obligation ; it is reasonable to conclude, that instead of living solely to ourselves, or looking solely to our own things, we owe certain duties to society in general, which must not be omitted by us.

From such principles of moral obligation we infer, that every confederacy or association of men, which is inconsistent with duty in either of the preceding respects, must be unsuitable, and highly censurable.

A confederacy, or association, incompatible with submission to the will of Deity, must be arrogant and presumptuous,—or if it militates against the interest and welfare of society in general, it cannot have the principles of equity and benevolence for its basis. And every man, possessed of due information, and of noble, generous feelings, will deprecate the thought of taking an active part in a scene, so reprehensible. They are only the ignorant, or the vile, who will join and persist in such a league or agreement.

Though we may well recoil at an allusion of facts, so repugnant to the principles of piety and friendship; yet it is with emotions of joy, that we can turn to a more grateful contemplation, to confederacies or associations of men, almost innumerable, which, while they diffuse a spirit of mutual affection, pleasure, and animation among the confederates, completely harmonize with those moral, indispensable obligations, men are under to God, and to society in general.

It may not be amiss more particularly to remark, that when any men are about to form a particular league or agreement, they should be persuaded that the object is good; they should adopt such rules and maxims of conduct as are best adapted to secure and promote it; and there should be a fixed and studious aim to conform to such well established rules and maxims.

An object cannot be said to be good, unless its utility, or advantage, is an equivalent for the necessary expence of time and property, employed in the pursuit of it. However important, or however trifling, it cannot be pursued without expence of time, and but few without expence of property. And that, whose utility, or advantage, will not counter-balance the expence of time and property employed in the pursuit, cannot be said to be good, or to be worthy of pursuit. There are, however, objects, which may be of great importance and utility to men, and highly conduce to the mutual pleasure and advantage of those, who join in the pursuit by a particular league or agreement, and justify such an application of their time and property.

And it is not only important, that when individuals enter into a particular league or agreement, the object professedly in view be good, but such rules and maxims of conduct should be proposed, as are best adapted to secure and promote it.

When individuals enter into a social compact, let the professed object in view be what it may, unless the means to be used, or the measures to be pursued, are clearly described, pointed out, and established, they will be left at too much random and uncertainty to effect any thing valuable and important. When every one is left to pursue his own plan, or to do that, which is right in his own eyes, without any fixed, established rules to guide his conduct, it may be expected, that, instead of harmony and consistency, there will be unhappy divisions, and the utmost confusion.

It is to be further observed, that, when individuals unite in a social compact, with an important, interesting object in view, and have established rules and maxims of conduct wisely calculated to secure and promote the same, it should be their fixed and studious aim to conform to such well established regulations. Their honor, their safety, their welfare will require this of them.

For confederates to profess one thing, while the general tenor of their conduct denotes something almost totally distinct, or for them to treat the solemn engagements, into which they have entered, with inattention and neglect, must bring reproach upon them, and in a great measure defeat the professed design of the social compact; at least, it will excite unfavorable, contemptuous, or pitiful sentiments in the breast of a discerning spectator.

I have the honor to belong to an illustrious and distinguished society; the society of christians I mean. And the objects which we have professedly in view, the glory of God and the happiness of our own immortal souls, are interesting and infinitely important: and they lay a just claim to the attention and pursuit of every rational creature on earth. And the way and means to secure these objects are clearly pointed out, and we have laid ourselves under solemn obligation to keep them in view, and to pursue the courses for the attainment of them, which have been prescribed and established by our great Lord and Master in heaven.

And we have no reason to be ashamed of the gospel of Christ, whether we advert to its glorious and sublime doctrines, or to its moral requisitions. It inspires a joy and consolation which the world can neither give, nor take away, and with which a stranger intermeddleth not. But should we lose sight of those objects; should we be inattentive to the rules and maxims of conduct which are prescribed; and should we treat our solemn engagements with indifference and neglect, our christian profession, in connection with our moral character, would be our reproach. It might, in such a case, pertinently be said, in respect to us, *They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good work reprobate.*

And will not the like unfavorable observation be applicable to every order, or society of men, where there is an inconsistency, or manifest contradiction, betwixt their profession and practice?

Thus I have handed out a few thoughts with all the freedom, with which an honest man should ever speak.

Perhaps it may be expected, or wished by some, that, upon the present occasion, the speaker should make some observations on the MASONIC ORDER, or the FRATERNITY of free and accepted MASONS. Little indeed is the information, which he possesses, respecting that ORDER, however honorable and important it may be. But this he knows, that, among those, who are without, some have entertained very candid sentiments, while the prejudices of others have run extremely high. He does not know that ever his feelings were imbitter-

ed against the order. He ever considered them, as a society of men, formed on the principles of amity and friendship. And although there are *Arcana*, or *Secrets*, annexed to their system, yet some things fall under public inspection, which are calculated to inspire favorable ideas in the candid mind. Some of these I shall take the liberty to bring into present view.

In this order, or society, are united men of different persuasions, and men, who are called to take very different parts in the great drama of life. And however different their usual employments and occupations may be, they appear to be united, as a band of brothers, in matters, which relate to their own particular police. And when they return from the social interview, where their hearts have been made glad by mutual tokens of love and friendship, they do not appear to be detached from society in general. They mingle all the common offices of civility, kindness, and friendship, with their former friends, neighbors, and acquaintance. They pursue, in common with others, the duties, which devolve upon them, in consequence of their connexion with society on a larger scale.

The husbandman returns to his farm, the merchant to his store, the lawyer to his office, the general, or soldier to his post, the clergyman to the pulpit, &c. And this circumstance assumes a very pleasing aspect. Did we see them forsake their former friends and acquaintance, or did we see them, as a party, particularly inattentive to the great obligations they are under to so-

ciety in general, it would spread a dark shade over their particular social compact.

Another circumstance, which assumes a pleasing and agreeable aspect, is this; men of approved respectability and renown have not only been associates with them, but have spoken of the institution with affection and warm approbation. Though I might introduce many names in this connection, I shall mention but one, and you will readily conclude that the *beloved* WASHINGTON is intended. He belongs to the fraternity of free and accepted masons.

Trace him in his character, behold him as a general, as the commander in chief of the American armies, and of the united armies of America and France, behold him as a counsellor, as the President of the United States, behold him in his more private walks and connexions, and you will venerate him for his wisdom, fortitude, integrity, and philanthropy.

And he appears to be a man too independent, and possessed of too much integrity and uprightness, to patronize a cause, which he knows to be unjust, or to speak of an order of men, in terms of warm approbation, whose system, he knows, to be a system of iniquity.

And since he did, when he filled the Presidential chair of the United States, publicly avow his disapprobation of "Self-created Societies," formed on a basis incompatible with the rights and privileges of the community at large, and since he speaks of the masonic order with so much affection and approbation, as his answers to the numerous addresses presented to

him witness, we must conclude that it is his sentiment and opinion, that the principles, on which their social compact is founded, are not inconsistent with the duties, which men owe to God, and to society in general.

And the circumstance, to which I have alluded in reference to men of respectability and renown, will excite favorable ideas in the candid mind.

And if any thing favorable can be drawn from conjectures, which carry strong marks of probability, and from the application of rules in usual and common cases, then we may with propriety infer, that there are circumstances which look not less favorable.

Though the masonic order may probably be considered, as one harmonious body, who have fellowship one with another as opportunity presents, yet they are divided, or consecrated into different or distinct lodges. By public advertisements we find that one lodge is called Saint John's lodge, another Saint Peter's lodge, another Saint Paul's lodge, &c. And from the same source we learn that the Feast of Saint John the Evangelist, or of Saint John the Baptist, is to be celebrated at such a time and place. And if rules in common and usual cases will apply, we may very naturally conclude, that these things are tokens of peculiar respect for those persons on account of their moral character, or of the doctrines and precepts, which they were the great instruments of propagating; and consequently an indication of belief in, and attachment to, that glorious gospel by which life and immortality are brought to light,

and which proclaims glad tidings of great joy, peace on earth, good will towards men.

It is not agreeable to the rules of common custom, or of a usual case, to denominate a person, or thing, which we hold dear, by the name of one, who is an object of disgust, nor to institute festivals in commemoration of a person, or an event, which is not agreeable, and for which we have not a peculiar fondness.

Nearly akin to this is another circumstance, which, so far as probable conjecture will aid us, appears favorable.

Though I never saw a masonic procession before this day, yet I have understood that the masonic order, in all their public, solemn processions have the WRITINGS OF MOSES and the PROPHETS—of CHRIST and his APOSTLES, placed in the front, and a square and compass deposited on the SACRED VOLUME; these are held by an officer, in one hand, and a naked, drawn sword in the other.

Do not these things strongly indicate a token of high veneration and respect for the inspired writings. An engagement to square their conduct by rules and regulations drawn from them? And not merely a belief in the truth and importance of them, but a determination to adhere to them, to patronize and defend them, even at the risk of life?

If these conjectures, which carry strong marks of probability, be true, then we conclude, that, if free and accepted masons adhere to the principles of their system, they will be friends of the christian interest;

friends of every worthy minister of religion; friends of good order and government in civil society, and friends of mankind in general; doing good as they have opportunity, not only to the brotherhood of free and accepted masons, but to all men. In short, that they will practice all those things, which are lovely and of good report, and shine as lights in the world.

Since committing the foregoing observations to writing; I have had an opportunity, through the polite attention of one of the fraternity, to take a cursory view of the book of their constitution, which discovers the general principles on which their society is founded. And I am happy to find, that there is a great harmony betwixt those principles and the leading sentiments in the preceding discourse.

If the audience will indulge me with their patience, I will exhibit a few extracts from the publication just mentioned; and which are as follow—(page 17th) “Speculative masonry is so interwoven with religion as to lay us under the strongest obligations to pay the Debt that rational homage which at once constitutes our duty and our happiness.”

(Page 18th) “Piety towards God, and love to mankind, are the two grand and immoveable pillars which support its fabrick.”—“At the present day, when discoursing of FREE MASONRY, we mean by it an institution for the promotion of the most extensive philanthropy, the most diffusive and disinterested benevolence, and universal virtue.”

(Page 166th) "Persons admitted members of a lodge must be good and true men,"—"no immoral or scandalous men, but of good report."

(Page 179th) "There are three general heads of duty which masons ought always to inculcate, viz. to God, our neighbor, and ourselves. To God, in never mentioning his name, but with that reverential awe, which a creature ought to bear to his Creator, and to look upon him always as the Summum Bonum which we came into the world to enjoy, and according to that view to regulate all our pursuits: To our neighbor, in acting upon the square, or doing as we would be done by: To ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds; and free from all pollution."

(Page 175th) "As a gentleman, and a mason, you are bound to be a strict observer of the moral law, as contained in the holy writings; to consider these as the unerring standard of truth and justice, and to regulate your life and actions by their divine precepts."

(Page 161st) "A mason is obliged by his tenure to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine, nor act against conscience."

I shall add but one quotation more, and it is extracted from an address to be added to usual charge,

at the initiation of a clergyman. (Page 187th) "You, brother, are a preacher of that religion, of which the distinguishing characteristicks are universal benevolence and unbounded charity. You cannot, therefore, but be fond of the order, and zealous for the interests of FREE MASONRY, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue; which introduces peace and good will among mankind, and is the centre of union to those who otherwise might have remained at a perpetual distance. So that whoever is warmed with the spirit of christianity, must esteem, must love FREE MASONRY."

These quotations may subserve two important purposes, to conciliate the minds of some, and to stir up the minds of others by way of remembrance.

But I must pay some attention to the occasion on which we are assembled.

It cannot be expected by the respectable Fraternity of FREE and ACCEPTED MASONS present, nor by others, that I should be a judge of the expediency or inexpediency of the proposed transactions of this day. But since it is charitably hoped, and firmly believed, that individuals may form a social compact highly conducive to their mutual comfort and advantage, without counteracting the moral obligations they are under to Deity and to society in general, on this ground, or in this view and connexion of things, I do most cordially congratu-

late a number of my respected friends in the happy prospects before them.

By being consecrated into a separate distinct lodge, you will take an important rank in the order of **FREE and ACCEPTED MASONS**. And if you carefully adhere to the principles of your own system, and imitate the graces and virtues of many of your order, who have shined with distinguished lustre, by their piety, integrity, philanthropy, and exemplary manners, you will lay a just claim to the esteem and respect of your numerous acquaintance.

And may you long be solaced with the blessings of harmony, friendship, and mutual affection, and be trained into a meetness to join a more illustrious and exalted society above, where the full and complete exercise of love and friendship will never meet with an interruption.

The novelty of the present scene, in this part of the country, hath collected together a numerous and respectable assembly.

LISTENING and ATTENTIVE SPECTATORS! While we see a number of our fellow men uniting in a social compact, on principles highly commendable, let us one and all be stimulated to join in sincerity and truth, that society of which Jesus Christ is the great Lord and Master. For his system, when cordially embraced, will secure to us the most noble and sublime enjoyments in time and through eternity.

It becomes me to remind you and myself, that, notwithstanding all the gay and splendid scenes, which are

exhibited on the great theatre of this world, the fashion of the world passeth away, and all distinctions, and separate societies among men, here on earth, will shortly be buried in oblivion !

May we, therefore, act our part well. Let us lay aside all unreasonable prejudices—guard against uncandid animadversions, and live in the habitual exercise of piety towards God, and of good will towards Men. **SO THAT, WHEN TIME WITH US SHALL LAPSE INTO ETERNITY, WE MAY BE UNITED IN ONE COMMON BROTHERHOOD IN THAT EXALTED KINGDOM, WHICH CAN, NOT BE MOVED, BUT ABIDETH FOREVER.**

AN
ORATION,

DELIVERED AT AMHERST JUNE 25, A. L. 5798,

BEFORE THE

BENEVOLENT LODGE

OF

FREE AND ACCEPTED MASONS,

AT THE CELEBRATION OF THE FESTIVAL

OF

St. JOHN THE BAPTIST.

BY BROTHER SAMUEL BELL.

PRINTED AT AMHERST—BY SAMUEL PRESTON.
1798.



AN ORATION

DELIVERED AT THE ANNUAL MEETING OF THE
SOCIETY OF THE FRIENDS OF THE AFRICAN
IN THE CITY OF NEW-YORK, ON THE
EVENING OF THE 14TH OF SEPTEMBER, 1840.
BY
JAMES C. SMITH, ESQ.
OF THE CITY OF NEW-YORK.

THE FRIENDS OF THE AFRICAN
WILL MEET AT THE ANNUAL MEETING
ON THE EVENING OF THE 14TH OF SEPTEMBER, 1840.
AT THE CITY OF NEW-YORK.

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WILL MEET AT THE ANNUAL MEETING
ON THE EVENING OF THE 14TH OF SEPTEMBER, 1840.
AT THE CITY OF NEW-YORK.



AN ORATION.



A CURIOSITY to learn the origin and tendency of surrounding objects, forms a prominent feature in the character of man, at every period of his life.

The inclination is universal, and in its operations extends as well to the social and moral, as to objects of nature and art, in all their forms and qualities. Like every other propensity of our nature, when regulated by the dictates of reason, it tends to the most useful purposes; and therefore claims our indulgence. Under the influence of this principle, we have seen the arts and science of former ages reclaimed, the various qualities of matter discovered and directed to the most important uses, the social and fraternal confederation examined in all their motives and tendencies, when useful patronized, when noxious discarded. Few objects possess those qualities which excite curiosity in a greater degree than the establishment which this day induces our attention. Masonry has accordingly been, to the uninitiated in all ages, an object of curiosity and speculation. So far as the origin principles and views of a-

ny association can be divulged consistently with its particular benefit, and the good of society in general, mankind have a claim upon their publicity.

Such, however, are the dispositions of mankind, that almost every profession and order of men have found it necessary to retain certain of their principles and regulations, from the knowledge of the uninitiated. Masonry too has its secrets, which the good of the craft, and perhaps of society in general, require should be deposited only in faithful breasts. Enough, however, may be divulged to satisfy the candidly inquisitive mind that it forms a system of wisdom, benevolence, and philanthropy, which promotes the felicity, whilst it does honor to human nature.

Masonry may be contemplated either as practical, or speculative, the former comprising the noble and useful art of architecture with those arts and sciences more particularly connected with it, the latter extending to the cultivation and discharge of those duties which man, as a rational, social, and benevolent being, owes to himself, and every other being to whom he bears a relation.

Man, when first raised into existence, found himself surrounded with objects which excited his surprise, and engaged his whole attention.

Whether he confined his views to surrounding objects, or extended them to the great fabric of the universe, his mind was irresistibly carried forward to the contemplation of an Almighty Power, the primary cause, and great source of existence. A view of the order

and harmony which pervaded every part of the system, the innumerable sources of pleasure and happiness, so liberally offered man for his acceptance, forbade his viewing this Almighty Power otherwise, than as possessed of unlimited benevolence. From a being possessing such attributes, it was impossible to withhold feelings of piety and veneration ; man contemplated, and adored : hence arise the religion of nature, which is interwoven with the first principles of the order.

Man directing his view to man, his fellow mortal, saw him weak and feeble, surrounded with wants and weaknesses, subjected to diseases and calamities, alone, scarcely able to defend himself against the rigours of the seasons, or the attacks of the ferocious animals of the forest. This situation was but of short duration, urgent necessity, and a prospect of individual advantage, impelled to the formation of the social connection.

Society, originating in such motives, must in its nature be contracted in its advantages, and its pleasures. In such a connection the benevolent and generous mind could never participate in that happiness which it was prompted to seek, and calculated to enjoy ; it extended its researches, viewed man with all his foibles and propensities, saw that though the force of impelling passions frequently urged him to the commission of crimes, even of the darkest hue ; yet, the latent spark of virtue still dwelt in his bosom, that he was susceptible of impressions of the most sincere friendship, tender attachment, generous benevolence, and unlimited philanthropy.

Such qualities could not long remain dormant in the human mind, they were soon cultivated, exerted, and brought into action. The establishment of a more pure and refined friendship, and amore closely cemented union became the wish of congenial spirits, that wish prompted exertion, and gave existence to that perfect and beautiful structure, which we now behold. Thus the order of Free Masonry arose,

The purest emotions of the heart gave it existence, and that existence is coeval with the time when those fair qualities were first implanted in human nature, from the time that order and harmony arose from primeval darkness. Founded on such a basis, and pursuing the most benevolent objects, it will remain till order and harmony are no more, till the great structure of nature shall be overwhelmed in one common ruin. We have seen the proudly eminent monument crumble to pieces till not a vestige of it remained; we have seen mighty empires, the work of ages, swept from their foundations by a sudden shock, or mouldering to atoms, whilst Masonry, founded on the solid basis of wisdom and virtue, cemented by benevolence and charity, flourishes in perpetual youth.

Mankind agree in wisely estimating objects according to the benefits and advantages of which they are productive.

“By their fruits ye shall know them” is an unerring rule by which to determine the worth of political or fraternal associations, as well as the character and merit of individuals.

7

The leading principles of the masonic institution is, in the principles, it inculcates, in the acts of the association and of its individual members, open to investigation, by them the worth of the institution will ever be estimated.

Masonry views man not as the merely speculative Philosopher or solitary hermit, but as a being formed for action and capable of improvement, as owing certain duties to his Creator, himself, and his fellows of the human race. The masonic precepts inculcate upon its votaries the discharge of these duties with fidelity and alacrity; it also inculcates upon them to cultivate science and the moral virtues, to promote the social affections, and unceasingly endeavour to extend the circle of human happiness. Under the influence of these precepts, those branches of science that eluminate and enoble the mind, are cultivated and diffused. Their genial influence humanizes the unpolished mind, softens the rugged passions, and implants in the human breast the most tender sentiments of benevolence and humanity. Contracted and selfish passions are eradicated, and in their stead are implanted the principles of unlimited benevolence and philanthropy.

Man is taught to view the human race as one great family, the children of one common parent, possessing the same feelings and propensities, liable to suffer from the same misfortunes and calamities. Every human being is viewed as a brother, who has a claim upon our kind offices, upon our prompt and ready assistance in misfortune and distress. Towards the brethren of the

craft universally, the most cordial affection and sincere attachment are cultivated, and displayed in the most endearing manner. The faithful brother views in them, the trusty guardians of his life and character his dearest connections and interest, those, who would ever interpose between him and danger, who would, from his bosom, ward off the dart of malevolence even at the hazard of their lives.

The Mason is taught universal benevolence, taught to condemn those little differences in climate, sentiment, nation, and religion, which are perpetually springing up to check the growth of happiness, and philanthropy.

Masons as such are citizens of the world. Is he a good man and true? We ask no more, but with unsuspecting confidence repose the head upon his bosom, whether Europe, Asia, or Afric gave him existence.

The exercise of this generous affection calms the mind, sweetens every temporal enjoyment, softens and allays the inevitable calamities of human life. The Mason, whilst under the influence of the principles of his order, has a heart that feels for every human calamity, a hand ever ready to extend relief. Wretchedness, in whatever shape she appears, calls not to him for aid in vain. To him, distress may divulge all its sources of grief, and not be betrayed, misfortune may solicit relief without one fear of being rejected. He is ever ready to fly at the call of misery, ever ready by his cheering accents to soothe the anguish of bodily pain, to smooth the brow of care, to sweeten the sleep of the distressed.

A sacred regard to truth and its kindred virtue sincerity, will ever mark the conduct of the upright Mason. Truth is in its nature congenial to the honest mind, without it, no man can be a truly respectable character, without it, society could scarcely exist, universal suspicion and want of confidence would keep mankind in continual fear, and at a perpetual distance from each other. The man whose words truly delineate the thoughts of his heart, and who never deviates from the right line of truth, secures universal approbation and confidence, whilst perpetual distrust and contempt attach themselves to the opposite character. The duties which man owes to himself are not neglected in the lectures of the order, amongst others temperance is always inculcated, it gives strength and vigour to the body and the mind, health glows upon its cheek, calmness, serenity, and active virtue, sparkle in its eye.

The good Mason evades, or passes lightly over the briars and thorns of life with a cheerful and contented mind, he is never found in the number of those gloomy mortals who are ever conjuring up misery from the shades, and who bespread with sable hue, the fairest objects of creation. He ever enjoys and relishes the sweets of life, whilst he feels grateful to the Almighty giver.

Though masonry enjoins universal benevolence, yet, it also teaches that we owe certain duties to the political society with which we are connected, and that we should discharge those duties with faithfulness and punctuality.

No man can be a more steady and genuine friend to the happiness of his country, to the doctrine of rational liberty and equal rights than the disciple of the masonic institution. Unjust aggressions, from whatever quarter they present themselves, he will repel with manly fortitude. In the cause of justice, humanity, and his country, he is ready to brave every danger, whilst virtue and conscious integrity nerve his arm for the combat.

Masonry impairs none of the obligations which nature imposes, but, adds new incitements to the faithful discharge of them. View the good man and true in his domestic retirement, 'tis the habitation of felicity, every eye beams serenity and happiness, every accent is that of benevolence and love.

No system, however wise, no conduct, however proper, affords security against the shafts of misrepresentation. Ignorance has cast upon the order her reproaches, whilst malevolence has misconstrued its views and motives. How often have rulers been told that its associations were unfriendly to good order, and calculated to overturn good government. How often have our fair sisters been taught to view themselves, as rejected from our friendly circle, from want of confidence, from motives which never had admission to our hearts. The progress of information is now fast destroying such unjust aspersions, they are sinking into oblivion, where may silence and eternal slumber rest upon them.

Brothers, Scarcely has the great orb of light made his annual revolution, since our order had its establish-

ment in this place. How pleasing our opening prospects? How numerous a band of brothers has already encircled the fair standard? Well may we felicitate each other on the pleasing scene, whilst each one feels his individual happiness increased by the connection, he enjoys a pleasure from viewing the respectable state of the society.

From this, our recent connection, new duties become binding upon us, new improvements solicit our attention. Heaven has suspended the character, the respectability, and the happiness of man, in every situation, upon his own unremitting diligence and well directed exertions. Let us be diligent and assiduous in the discharge of our duties, let us be united in the grand design, let wisdom regulate our plans, let virtue square our actions, let truth, as the plumb line, direct our words, let justice circumscribe our conduct, benevolence, charity, and brotherly affection cement us as one indissoluble band of brothers. Regulated by the principles of our order, we shall be happy, whilst temperance directs the indulgence of our passions we shall enjoy health, whilst conscious rectitude regulates our conduct we shall enjoy peaceful and contented minds. Let us follow reason, this is our motto, let it preside over every action of our lives.

Whilst we review past scenes, the mind recurs to the stroke of fate, which has severed from our bosoms a brother who did honor to our order, to whose exertions this establishment is greatly indebted, whose words from the east has often imparted light, and instruction to our

minds; he is gone, we have dropt the tear of brotherly affection over departed merit.

Let us imitate the examples of the virtuous and the wise of all ages, that when the scene of life is closed upon us, the fame of our upright and virtuous actions shall ever be had in pleasing remembrance.

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